AN ANTIDOTE

Againſt the Venom of

Quakeriſm,

Or, Some

OBSERVATIONS

On a Little Pamphlet, Stiled,

The Chriſtianity of the People,

Commonly Called

QUAKERS.

By *John Meriton*, A. M. Rector of *Boughton* in *Norfolk.*

If therefore the Light that is in thee be Darkneſs, how great is that Darkneſs. —*The* Phariſee *ſtood and prayed thus with himſelf, God I thank thee I am not as other Men are, &c.* Matth. 6. 26. Luk. 18. 11.

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AN

ANTIDOTE

Againſt the Venom of

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BEFORE I enter upon the Examination of the Quakers Principles, as here Profeſſed, and, as I ſuppoſe, Owned by them, I ſhall very briefly deſire the Reader to take Notice, what is underſtood by the Term *Chriſtianity*, or what is neceſſary in a ſtrict and proper Senſe, to Entitle a Man to be a Chriſtian: For the making up then this good Compoſition, it is not enough for a Man to know and acknowledge God as the One only true God, Creator of all things, to Depend upon, and to be Subject to him, to Love him, our Neighbour, and our Selves, to walk Soberly and Honeſtly, and to practice all thoſe other Duties, which by the Light and Law of Nature, he may be Convinced of; for theſe a

Man may believe, and be conformable thereto, and yet be no Chriſtian. For who doubts, but that ſome of the Heathens, thus far believed and practiced, who were not only altogether ignorant of Chriſt, but alſo vehemently oppoſed him, and the Chriſtian Name? (Tho' according to *Will. Penn*'s Notion of Chriſtianity, in his *Addreſs to Proteſtants*, p. 119. Second Edition, theſe muſt be Chriſtians.) *For what is Chriſt*, ſays he, *but Meekneſs, Juſtice, Mercy, Patience, Charity, and Vertue in perfection.*

Nay, even the *Jews* themſelves, who were once God's Choſen People, and muſt be Saved thro' Faith in the Meſſiah that was to come, cannot, in a ſtrict Senſe, be called Chriſtians, their State being no Chriſtian State; however Obedient they might be to the Legal Diſpenſation they lived under, yet they could not from thence be Entituled Chriſtians.

For to Entitle a Man to be a Chriſtian, he muſt neceſſarily believe Chriſt to be already come; nay, that Particular and Numerical Man Chriſt Jeſus, who was Born of the Virgin *Mary*, and was of the Seed of *Abraham* according to the Fleſh, to be the Chriſt of God, that was promiſed to come in due time; that this very Man was Crucified, Died, and Roſe again from the Dead, and is Aſcended, *&c.* —*Without Controverſie great is the Myſtery of Godlineſs, God was Manifeſt in the Fleſh, Juſtified in the Spirit, Believed on in the World, Received up into Glory*, 1 Tim. 3. 16.

The

This Christ, God-Man, as come and crucified, was that main Foundation of the Gospel, and Christianity: These were new Articles, Founded upon a new Dispensation, without the belief of which (not to name some others, which may be thought by some also necessary, such as Baptism by Water, and the Sacrament of the Lord's Supper by Bread and Wine) a Man cannot be called a Christian.

Many there are indeed who lay Claim to this Holy and Honourable Profession, but without a Just Title, who fiercely contend for the Name, tho' woful strangers to the Nature of Christianity; who set up for more Pure and Refined Christians, than are to be found in other Societies, tho' they have scarcely any better Title to this Name, than their being Born in a Christian Nation. And thus the Quakers impose and put upon the World; they set up for the great Modellers and Refiners of Religion, and Condemn all others as full of Filth and Dreggs, whence they themselves, as deceitful Workers, Transforming themselves into the Apostles of Christ, cannot be looked upon any otherwise, at best, than good Moral Heathens; and many of them short of that. Indeed, could we take them at their word, or would they take words in their common Acceptation, it must be granted then, that their Profession, throughout the greatest part of this Pamphlet, as well as some others, (*viz. Will. Penn's Key, Crook's Principles*, &c.) would seem Orthodox, but

this they will not do; no, you muſt Conſtrue them by their Intentions; for, ſays *George Whitehead* in his *Counterfeit Convert*, p. 72. *I may ſee cauſe otherwiſe to word the Matter, and yet our Intentions be the ſame*: You may then ſee Juſt Cauſe to miſtruſt them in theſe their ſeeming Orthodox Confeſſions. They have a Nauſeous Pill to give you; but that it may not be Diſtaſteful and Loathſom to the Palate, they Gild it over, (as the Writers for Popery in the Late K. *J*'s Reign, the other Day, did) to make it the more Glib and Eaſie to a Proteſtant Guſt, and Swallow; they are Maſters at the Art of Painting, uſing feigned words, and fair Speeches, which was the old way of deceiving the Hearts of the Simple; by which means, many Poor, Unthinking, and Well-meaning People, are now Enſnared and Involved in the ſame Errors with themſelves: By theſe, and the like plauſible Profeſſions, and ſmooth Pretences, have they endeavoured to inſinuate into, and impoſe upon, our Governours; who, no doubt, can eaſily diſcern (however Artificially Gilded and Varniſhed) their Blaſphemous Opinions, relating to Chriſtianity, as well as to our Government. And to this end and purpoſe, in the Month of *March* laſt paſt, there were Two Books preſented to Both Houſes of Parliament; the one Entituled, *A Brief Diſcovery of ſome of the Blaſphemous and Seditious Principles*, &c. The other Entituled, *Some few of the* Quakers *many Horrid Blaſphe-*

Blasphemies, Heresies, &c. And also a Sheet, Entituled, *Some Reasons humbly Offered,—Why the* Quakers *should be Examined.*

But to proceed to an Examination of their Pamphlet in its several Parts.

Quest. *What is your Belief concerning the Blessed Trinity, as our Term is?*

Answ. Our Belief is, That in the Unity of the Godhead, there is Father, Son, and Holy Ghost, these Three Divine Witnesses, that bear Record in Heaven, the Father, the Word, and the H. Spirit, and that these Three are One, according to Holy Scripture Testimony.

OBSERVATION.

Note, It is said of the Oracles of the Heathen, that they were made to look with Two Faces, that they might the better effect their Deceits; and agreeable hereto, whatever was delivered by them, was spoken in such Dubious and Equivocal Terms, as that it should either way tend to the Satisfaction of the Devotee: Just so do the Quakers now (it being necessary to serve a present Turn) give out a very cunning and plausible Profession, but in such Dubious Terms, as may look like Good, and Orthodox, and yet be in a great Measure Reconcileable to their Ancient Friends Principles, and Testimonies. It is well known, that the most Virulent Poison may be Gilded over, and that Varnish and Paint may be laid on the

Fouleſt Cauſe; and conſequently, the Quakers may be guilty of the groſſeſt Errors, under the Mask of Innocence and Zeal, Religion and Purity.

But I ſhall not trouble the Reader with their Intentions and Meanings, nor Trace them into all their Equivocal Reſerves, (wherein they may be thought to exceed their Brethren the Jeſuites) but rather have recourſe to their own Books, which can't but be allowed to be the beſt, and only way, to know and underſtand their real Principles, as well as Meanings, they being moſt, if not all, pretended to be Wrote from the Mouth of the Lord.

Firſt, They pretend to make the World believe, that they own the Bleſſed Trinity; that is, they pretend to acknowledge a Three, but deny a Trinity, which is to confeſs the ſame thing in *Engliſh*, and deny it in *Latine*, *Trinitas* being only *Latine* for the Three; they Profeſs to Believe in the Holy Three, or Trinity, of Father, Word, and Spirit, as *Penn* tells you in his *Key*, p. 15. but not as Three Perſons: But if not Three Perſons, What Three are they?

But for your ſatisfaction, give Ear to the Ancients in their Miniſtry; to that end, hear what their Great and Firſt Apoſtle *George* ſays in his *Great Myſtery*, p. 246. who earneſtly oppoſed his Adverſary, one *Chriſtopher Wade*, for affirming, That the Holy Ghoſt was a Perſon, and that there was a Trinity of Three Perſons

Perſons before Chriſt was Born: *The Scripture*, ſaith he, *doth not tell People of a Trinity, nor Three Perſons, but the Common-Prayer-Maſs-Book, ſpeaks of Three Perſons, brought in by thy Father the Pope.* And *Will. Penn* tells us in his *Sandy Foundation*, p. 13. Printed 1668. *That if we pretend to Credit the Scriptures, we muſt neceſſarily Conclude our kind of Trinity a Fiction.* And leſt the Reader ſhould not be ſatisfied with his Scripture Proofs and Interpretations, he labours hard to refute it from right Reaſon, (ſo called by him) as in *p.* 13, 14. to give you a Taſte of them: *The Divine Perſons are either Finite, or Infinite; if the firſt, then ſomething Finite is inſeparable to the Infinite Subſtance, whereby ſomething Finite is in God: If the laſt, then Three diſtinct Infinites, Three Omnipotents, Three Eternals, and ſo Three Gods.* Secondly, *If each Perſon be God, and that God Subſiſts in Three Perſons, then in each Perſon are Three Perſons, or Gods, and from Three they will Increaſe to Nine, and ſo* ad Infinitum, &c. Again, in *p.* 32. he tells us, That our Trinity (or our imagined Trinity, as he Terms it in *p.* 16.) has not ſo much as a Foundation in the Scriptures, it being but Man's Invention and doubtleſs it hath occaſioned Idolatry. See further, *George Whitehead*, and Three other Quakers, in their Book, Entituled, *Iſhmael and his Mother caſt out*, p. 10. where is this Paſſage, *He* (*i. e.* Mr. *Townſend* a Miniſter in *Norwich*, againſt whom they Diſputed) *is ſhut up with the*

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the Three Perſons in perpetual Darkneſs, for the Lake and the Pit. I ſhall add here nothing by way of Inference, but leave it to the Reader to judge, whether they own the Trinity; being *thoſe Three Divine Witneſſes, that bear Record in Heaven, the Father, the Word, and the Holy Spirit.*

But what Heaven is that which the *Quakers* mean; not the Glorious Heaven above, but it is the Heaven within thee, where theſe Three Divine Witneſſes are; for ſays *Geo. Fox* in his *Gr. Myſt.* p. 214. *There is none have a Glory and a Heaven, but within them.* Again, ſee his Trial at *Lancaſter* Aſſize, *&c.* p. 21. *I was moved to Pray, and the Thundering Voice anſwered, I have glorified thee, and will glorifie thee again; and I was filled ſo full of Glory, that my Head and my Ears was filled full of it.* Mark, Reader, here was Thunder within, Glory within, yea, full of Glory; *aurum tenus*, up to the Ears. And ſays *W. Penn* in his *Rejoinder*, p. 179. *To deny the Locality of Heaven, is not very offenſive; and that it looks too Carnal, and indeed* Mahometaniſm, *viz. to aſſert it.*

Now, Reader, let this ſerve to Conſtrue their meaning in their Pamphlet, when they ſpeak of Three Divine Witneſſes bearing Record in Heaven; that is to ſay, the Heaven within them.

Queſt. *Do you believe the Divinity and Humanity of Jeſus Chriſt, the Eternal Son of God; or that Jeſus Chriſt is truly God and Man?*

Anſw.

Anſw. Yes, we verily Believe that Jeſus Chriſt is truly God and Man, according as Holy Scripture Teſtifie of him, *viz.* God over all, Bleſſed for Ever, the True God, and Eternal Life, the One Mediator between God and Man, even the Man Chriſt Jeſus.

OBSERVATION.

Now let us ſee whether they believe as they ſay, or whether it be only Paint, or Varniſh, to deceive the Hearts of the Simple.

To that end, ſee *Geo. Whitehead's Nature of Chriſtianity*, p. 41. where he thus ſpeaks, *That Chriſt Exiſteth outwardly, Bodily, without us, at God's Right Hand: What Scripture proof hath he for theſe Words?* See alſo his *Truth Defending the* Quakers, *p.* 22. where he affirms, *Chriſt's coming in the Fleſh, to be but a Figure or Example:* Which is alſo the ſaying of *R. Hubberthorn*, and Juſtified by *G. Whitehead* in his *Judgment Fixed*, p. 336. who tells you plainly what Man Chriſt the *Quakers* own, *i. e.* their Light within only: His words are theſe, *Therefore the Man Chriſt Jeſus was before he came in the Body or Fleſh.*

And *Chriſtopher Atkinſon* in his Book called, *The Sword of the Lord drawn*, which was written (as he pretended) from the Mouth of the Lord; and this I cannot omit quoting, for tho' his Perſon was diſowned and denied (after he was Hanged for Felony) by ſome of the *Quakers* at *Weſt-Dereham* Church, at the Conference, yet I never heard it before: No; he

was

was a good Man then, and Inſpired, however fallible afterwards; and therefore thoſe his Writings muſt be Valuable and Venerable; and that they are by them ſo accounted, is evident from matter of fact; for when the Quakers were preſſed by a Clergyman, and others there preſent, at the Second Day Conference, to reject and diſown his Writings under their Hands, they would not be brought to ſuch a reaſonable compliance. I muſt therefore beg leave to inſiſt upon this Book, where in *p.* 5. he hath theſe words, *Your imagined God beyond the Stars, and your Carnal Chriſt, is utterly denied, and teſtified againſt by the Light: —And that this Chriſt is God and Man in one Perſon, it is a Lie.* And again, *Becauſe*, as *Will. Penn* ſays, *it is not reaſonable that a Body of Men ſhould be Concluded by the Word or Act of any one Member*, vid. his *Brief Anſwer to a falſe and fooliſh Libel*, &c. *p.* 25. Printed 1678. I ſhall therefore add One or Two more; to that end, ſee *G. Fox Gr. Myſt. p.* 206. *If there be any other Chriſt, but he that was Crucified within, he is the falſe Chriſt:* And ſays *Smith* in his *Primer*, p. 8. Printed 1668. *They that are falſe* (Miniſters) *preach Chriſt without, and bid people believe in him, as he is in Heaven above; but they that are true Miniſters, they preach Chriſt within, and direct People to wait to feel him in themſelves:* And in *p.* 9. he affirms, *That theſe have no more fellowſhip than the Eaſt hath with the Weſt:* Nay *Will. Penn* in his *Addreſs to Proteſtants*,

p. 119.

p. 119. makes Chriſt nothing but *Meekneſs, Juſtice, Patience, Charity, and Vertue in perfection:* In ſhort, nothing but an Holy Principle, as he elſewhere hath it.

Now whether theſe Quotations do not amount to a plain denial of the Humanity of Chriſt, let the Reader Judge; whatever in this Pamphlet, or in *Will. Penn's Key*, is pretended to the contrary: But yet once more, to corroborate all I have ſaid on this Head, (as well as to ſhew you how inconſiſtent *Will. Penn* is with himſelf) ſee his *Serious Apology*, p. 146. *That the outward Perſon which Suffered* (at *Jeruſalem*) *was properly the Son of God, we utterly deny.*

Queſt. *Do you believe and expect Salvation, and Juſtification, by the Righteouſneſs and Merits of Jeſus Chriſt, or by your own Righteouſneſs and Works?*

Anſw. By Jeſus Chriſt his Righteouſneſs, Merits and Works: God is not indebted to us, for our Deſervings; but we to him, for his Free Grace in Chriſt Jeſus, whereby we are Saved, thro' Faith in him, (not of our ſelves) and by his Grace enabled truly and acceptably to Serve and Follow him; he is our All in All, who works all in us that is well-pleaſing to God.

OBSERVATION.

Now to unfold their meaning herein, as is ſaid before, let us hear what their Approved Authors ſay: I ſhall begin with *Geo. Whitehead*,

head, who in his *Light and Life*, &c. *p.* 16. blames us for laying so much stress upon the shedding of Christ's Blood, *p.* 38. *The Quakers* (says he) *see no need of directing Men to Jesus Christ, or his Blood, as it was outwardly shed at* Jerusalem, *for Justification*, &c. And *p.* 55. *Where doth the Scripture say, that the shedding of Christ's Blood outwardly was the Meritorious Cause of* (Man's) *Salvation.* And in *p.* 64. *It is false Doctrine to lay the Meritorious Cause or Stress of Justification, upon the shedding of that Blood let out by the Spear:* And says *Will. Penn* (in Conjunction with his Brother *Whitehead*) in his *Serious Apology*, p. 148. *This indeed we deny*, viz. *Justification by the Righteousness which Christ hath fulfilled in his own Person for us, (wholly without us:) —And boldly affirm it, in the Name of the Lord, to be the Doctrine of Devils, and an Arm of the Sea of Corruption, which does now Deluge the whole World.* And says *Geo. Whitehead* in his *Counterfeit Convert*, p. 17, 18. Printed 1694. That *it is the Light and Life within, in which is the immediate and efficient Cause of Man's Salvation; and as for the Sufferings and Death of Christ in the Flesh, they do but instrumentally Contribute thereunto.* And agreeable hereunto, see *Isaac Pennington's Questions to Professors*, &c. *p.* 25. where there is this Question put, *Can outward Blood cleanse the Conscience?* &c. Which, tho' by way of Interrogation, is a very plain and manifest denial of the efficacy

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of the Blood of Christ, shed upon the Cross for Man's Salvation. Again, *Thomas Lawson*, a thorow-pac'd *Quaker*, in his *Untaught Teacher*, p. 4. Printed 1655. tells you, *That you must not look for Salvation from any Means without:* For when his Opponent had urged, that the Means that leads to Salvation, is without Man, he answers, *For all thy Profession, thou art got no further than the Pope, who talk of a Christ without, Means of Salvation without, as thou dost*, p. 5. *Thou art a Foolish Builder, seeking a Way to Salvation without thee.* If this be not the Mystery of Iniquity, I know not what may be called so. When you have thus compared them, then, *Reader*, judge of the Sincerity of their Profession; for as they thus undervalue the Righteousness and Merits of Jesus Christ, purchasing Salvation for us, so do they set up, extol and magnifie their own Righteousness and Works, like to their Brethren in the Church of *Rome*, as will be made appear in the next Observation; only in this, they exceed all the Meritorious Boasts of those their Kindred, in affirming, that their Sufferings are Greater, and more Unjust, than the Sufferings in the Days of Christ, His Apostles and Martyrs. See *Burrough's Works*, p. 273.

Quest. *Do you believe Remission of Sin, and Redemption thro' the Sufferings, Death, and Blood of Christ?*

Answ.

Answ. Yes, thro' Faith in Him, as He suffer'd and died for all Men, and gave Himself a Ransom for all, and his Blood being shed for the Remission of Sins, *&c.*

OBSERVATION.

Here their Profession seems to be very Orthodox; but observe, if we will give Credit to their Ancient and Approved Authors, (who pretended they wrote from the Mouth of the Lord;) it is still but Paint and Deceit; for Remission of Sins, or Redemption thro' the Sufferings, or Righteousness of another, is not by them believed. See the Works of their Prophet, and Son of Thunder and Consolation, *Edw. Burroughs*, p. 33. *God doth not accept any, where there is any Failing, or who do not fulfil the Law, and answer every Demand of Justice.* This, Reader, were there no other Instance, confutes their Plausible Pretence to Justification, and Remission of Sin, by the Righteousness and Merits of Christ. But for your further Satisfaction, see *W. Penn's Sandy Foundation*, p. 25. *Justification of Persons is not from the Imputation of another's Righteousness, but from the Actual Performing and Keeping God's Righteous Statutes.* Again, see his *Serious Apol.* p. 148. *Justification by the Righteousness of another, or which is fulfilled for us in his own Person, we boldly affirm, in the Name of the Lord, to be the Doctrine of Devils, and an Arm of the Sea of Corruption, which does now deluge the whole World.*

World. Again, once more see his *Sandy Found.* p. 25, 30 *It is a great Abomination to say— That he (Christ) having satisfied for our Sins, we may be Justified by the Imputation of his perfect Righteousness*; and yet they tell you in this Pamphlet, *That he Died for our Sins, and Rose again for our Justification*, when as *ib. p.* 31. *W. Penn* saith, *The Consequences of such a Doctrine*, (i. e. Imputative Righteousness) *is both Irreligious and Irrational.* Again, in his *Serious Apol.* p. 148. he tells you, *That Death came by Actual Sin, not Imputative, therefore Justification unto Life came by Actual Righteousness, not Imputative.*

Here, *Reader*, as G. *Keith* has well observ'd, in his Abstract, you may observe how far this contradicts his late Doctrine of Justification, in his Primitive Christianity, and late Creeds.

And why indeed should they believe Remission of Sins, and Redemption thro' Christ's Sufferings, and Justification by his Righteousness, when as they believe themselves to be Perfect, as God, and Free from Sin. *First*, Perfect as God, see G. *Fox's Great Mystery*, p. 282. One said, Surely they cannot be Perfect here, or hereafter, in Equality, but only in Quality; *Fox* answers, *Christ makes no Distinction in his Words, but saith, Be ye Perfect, even as your Heavenly Father is Perfect; and as He is, so are We; and that which is Perfect, as He is Perfect, is in Equality with the same thing, which is of God, and from God.* 2*dly*, They profess to be free from Sin, as you may

ſee in G. Fox's *Great Myſt.* p. 101. *It is the Doctrine of Devils, that preacheth, that Men ſhall have Sin, and be in a Warfare ſo long as they be on Earth.* And p. 231. he ſays, *All who come to Chriſt, the Second* Adam, *they come to Perfection in the Life of God, out of the Firſt* Adam; p. 271. *For who are Sanctified have perfect Unity, perfect Knowledge, perfect Holineſs.* And *Will. Penn*, in his *Truth Exalted*, &c. as the Authors of a Book, Entituled, *A Brief Diſcovery*, &c. takes notice) laughs at the Church of *England*, for confeſſing themſelves Sinners, or praying to God for Mercy. *Alas! poor Souls*, (ſaith *Penn*) *are not you at have Mercy upon us, miſerable Sinners, there is no Health in us, from Seven to Seventy?* This Doctrine of Sinleſs Perfection being the approved Doctrine of the *Quakers*, and that in Oppoſition to all Profeſſors of the Chriſtian Faith, there is no Reaſon why they ſhould believe Remiſſion of Sin, Redemption, and Juſtification by the Righteouſneſs and Merits of Jeſus Chriſt; becauſe they themſelves pretend to be Perfect as God, yea, as Perfect and Free from Sin.

Queſt. *Do you believe and own the Divine Offices of Jeſus Chriſt in his Church?*

Anſw. Yes verily, we ſincerely believe—and own Chriſt; not only as He is the Light of the World, enlightning every Man coming into it, but alſo that he is given for a Leader, and for a Commander, and that He is both King, Prieſt

Prieſt and Prophet to and over His Church and People, &c.

OBSERVATION.

This Profeſſion of theirs, if Sincere, would indeed comprehend a great Part of the Chriſtian Religion; but if the above Quotations be true, they will give you juſt Cauſe to ſuſpect them, even in this. Obſerve then how they believe the Kingly Office of Chriſt: For that, examine, whether they do not attribute that to *G. Fox*, their firſt Apoſtle, which is due to Chriſt Himſelf alone? See *Tyranny and Hypocriſie detected*, p. 19. where *Solomon Eccles* thus celebrates *G. Fox*, viz. *Bleſſed be the Man that came out of the North, bleſſed be the Womb that bear him, and the Breaſt that gave him Suck.* And *ib.* ſee there a Letter, written by *Joſiah Coale*, a Quaker, from *Barbadoes*, to *G. Fox*, 24 Day, 12 Month, 1658. which is juſtified by *W. Penn*, in his *Judas and the Jews*; p. 44, 45, 46. viz.

Dear G. Fox, *who art the Father of many Nations, whoſe Life hath reached thro' us thy Children, even to the Iſles afar off, to the begetting of many again to a lively Hope, for which Generations to come ſhall call thee Bleſſed; whoſe Being and Habitation is in the Power of the Higheſt, in which thou ruleſt and governeſt in Righteouſneſs, and thy Kingdom is eſtabliſhed in Peace, and the Encreaſe thereof is without end.* Now by theſe Expreſſions, as *Edw. Faye* in his *Antichriſt in Spirit Unmasked*,

well obſerves, whether the Scepter be not wreſted out of Chriſt's Hand, and given to G. *Fox*, let the *Reader* judge, by conſidering the ſeveral Parts of it. *1ſt*, Then obſerve, he doth expreſly aſcribe to him a Kingdom; *Thy Kingdom*, &c. *and thou Ruleſt and Governeſt*; muſt not then ſuch a one be an Actual King? *2dly*. He deſcribes the Subjects of this Kingdom; who thoſe are, you may, with ſome Aſſurance, venture to gueſs, *viz. Joſiah Coale*, and the reſt of the Ancient Society of *Quakers*, to whom the Life of G. *Fox* hath reached thro' ſuch Illuſtrious Children, even *to the Iſles afar off, to the begetting them again to a lively Hope*; and theſe are great in Numbers, and therefore he calls him *the Father of many Nations*. *3dly*, As Mr. *Paye* ſays, he tells us what kind of Power and Authority it is, in which this King Rules and Governs, namely, *In the Power of the Higheſt*; viz. a Spiritual and Divine Power, not like that of the Kingdoms of Men. *4thly*, You have here the Stability of this Kingdom, *Thy Kingdom is eſtabliſhed in Peace*. *5thly*, You have the Extent of this Kingdom alſo; namely, *The Encreaſe thereof is without end*; it is a Boundleſs Kingdom. *Laſtly*, Take notice of the Excellency of this Kingdom, which is ſuch, (and *Fox*, this King's Happineſs ſo great) that not only the preſent Age, but *Generations to come ſhall call him Bleſſed*. From hence judge, if G. *Fox* is not Inveſted and Throned in Chriſt's Kingly Office. They have then no Reaſon to take it ill, if we call G. *Fox* the

the King of the *Quakers*, ſince it plainly appears from the Teſtimony of *Joſiah Coale*, (an Eminent Teacher of theirs) and vindicated, as above quoted, by *Will. Penn*, and approved of by their Second Day Meeting, that he is ſo, even as Chriſt is King of the Chriſtians; but poſſibly it may be objected, That it is Chriſt in *G. Fox* that hath this Regal or Kingly Power, (as *G. Whitehead* aſſerts in his *Innocency againſt Envy*, p. 18.) we might have then reaſonably expected, that it would have been ſo expreſſed; Meanings are not to be underſtood, but by Words; and as for Words, none can be plainer, and more expreſſive, which *W. Penn* affirms to be no Blaſphemy, but harmleſs and Innocent. See further, *Tyranny and Hypocriſie detected*, p. 45. as alſo *Judas and the Jews*, p. 85. where you have this Saying of King *George* repeated, *Friends, altho' I have not told it you, I do now declare it, I have Power to bind and to looſe whom I pleaſe.* And who can deny it, ſince he hath deprived Chriſt of His Kingly Office, and aſſumed it to Himſelf? But I do ſtill expect the *Quakers* will ſay, as *G. Whitehead* in his *Innocency againſt Envy*, p. 18. plainly intimates, it is not *G. Fox, but the Light, or Chriſt within him*, that Aſſumes this Kingly Power; but it will then follow, that every *Quaker* is a King, becauſe every *Quaker* has the Light within; which Light muſt be obeyed, *ſince all Power in Heaven and Earth is committed to it.* See *Smith's Primer*, p. 13. alſo *Joſiah Coale's Works*, p. 93. See *G. Fox*, Jun. p. 50. whom you

may obſerve to ſpeak plain and home to the Point, *viz. I the Light will fall upon you, and grinde you to Pouder. All— who will not own me the Light in you; And — I will make you know, that I the Light am the true Eternal God, which created all things; and that by me, the Light, all things are upheld, and that there is not another beſides me that can ſave.*

Now, *Reader*, compare theſe Quotations with this their late Profeſſion, now under Conſideration, and then judge whether the *Quakers* do really own the Kingly Office of Chriſt. For whereas they pretend to be obedient to the Laws of Chriſt our Lord, and His Ordinances, are they not, both by their Doctrine and Practices, made Void, Contemned, and Rejected, as will further hereafter appear. But to proceed.

2*dly*, Let us now ſee how they own Chriſt's Prieſtly Office. For who (as above) can believe that they really own the Prieſtly Office of Chriſt, when they deny his Humanity, as owned by all Orthodox Chriſtians? To which I ſhall add theſe Reaſons, with ſome little Mixture of Matter of Fact, to let the *Reader* ſee, that notwithſtanding their Plauſible Pretences, they muſt be thought to deny the Prieſtly Office of Chriſt. For,

Firſt, If they deny the Perſon or Humanity of Chriſt, (as above ſhewed) they cannot own Chriſt's Prieſtly Office; tho' the Scripture tells us of one Mediator betwixt God and Man, the Man Chriſt Jeſus, 1 *Tim.* 2. 5. the *Quakers* tell

tell you, that Christ was never seen with Carnal Eyes, nor heard with Carnal Ears. *Woolrich's Declaration to the Baptists*, p. 13. But did not the *Jews* that Crucified him, see him? Yes, no doubt, they did: What then is their Meaning? Why, their Meaning is, that was not Christ that the *Jews* Saw and Crucified, that was but the Outward Garment, which the *Quakers* can never call Christ. See *Pennington's Question to Professors*, p. 33. As a Confirmation of this they teach, *That Christ hath no Body but his Church.* See *Josiah Coale's Works*, p. 332. It appears then from hence, that they deny the Mediator, the Man Christ Jesus.

Nay, further, if they deny the Blood of the Sacrifice, which Christ our High Priest offered upon the Cross, it must then be granted, that they deny the Priestly Office of Christ; and that they do scornfully Contemn the Blood of Christ, I have already shown; how then can they own Christ's Priestly Office? Neither indeed, according to their Principles, is it at all requisite, they should own this, or stand in need of a Mediator; for if they are Perfect, as see *G. Fox's Great Mystery*, p. 282. and without Sin. *ib.* 101, and 231. and are come to the end of Faith, as *Lawson* says in his *Untaught Teacher*, p. 10. and if *Edw. Burrough* in his Works says true, *p.* 33. *That God doth not accept any, where there is any Failing, or who do not fulfil the Law, and answer every Demand of Justice*; and if *Will. Penn's* Assertion be true, *That*

Juſtification is from the Actual performing and keeping God's Righteous Statutes, ſee his *Sandy Foundation*, p. 25. then what need have they of the Mediatory Office of Chriſt? Without any further Enlargement, this may ſuffice, to ſatisfie any Impartial *Reader*, that the *Quakers* do not own the Prieſtly Office of Chriſt. But then,

Thirdly, Do they own his Prophetick Office? *Yes verily*, (ſays the *Quakers*) *we believe and own him to be Prophet to and over his Church and People, and we are to hear him in all things.* But pray obſerve, how can this be, when they ſo plainly deny His Humane Body, as above ſhewed? The Scripture indeed tell us, That we are obliged to hear this Prophet, Chriſt ſpeaking to us, as in *Acts* 3.23. Him ſhall ye hear in all things, whatſoever He ſhall ſay unto you: And it ſhall come to paſs, that every Soul which will not hear that Prophet, ſhall be deſtroyed from among the People. This is He that God the Father from Heaven teſtified of, *Mat.* 17. 5. ſaying, *This is my Beloved Son, hear ye him.* And the *Quakers* ſeem to join iſſue with us in this Matter, ſaying in their Pamphlet, *p.* 6. We are to hear him in all things; but notwithſtanding this Profeſſion, they neither do nor will hear Him; no; their Chriſt within, (which is that which they are obliged to give ear to) tells them other things than our Outward Chriſt or Prophet does. For Inſtance, our Prophet Chriſt frequently preached from the Scriptures, *Matth.*

21.

21. 42. For saith he, *Did ye never read in the Scriptures, the Stone that was set at nought by you Builders, the same is become the Head of the Corner.* Matth 22. 19. *Ye do err, not knowing the Scriptures.* John 5. 39. *Search the Scriptures,* &c. And what was more frequent, than for our Lord Christ to preach from the Scriptures, and to convince his Adversaries by them? But the *Quakers* reject this Way. For when one *Matthew Caffyn* had affirmed, That the Scripture was the Touchstone to try Spirits withal; *Lawson*'s *Untaught Teacher*, p. 14. his Answer was this, *That is another Lie; the Scripture is not the Trier of Spirits.* And whereas *Matthew Caffyn* affirm'd, *ibid.* p. 15. *That the Law without Man is that which convinces Man of Sin:* He answers, *That is another Lie.* See *Saul*'s *Errand to* Damascus, *p.* 7. Where you may find, that it was objected to the *Quakers*, that they had said, *Whoever took a Place of Scripture, and made a Sermon of it, or from it, was a Conjurer, and his Preaching was Conjuration.* To which G. *Fox* answered, *All that do study to raise a Living Thing out of a Dead, to raise the Spirit out of the Letter, are Conjurers; and their Teaching is from Conjuration, which is not spoken from the Mouth of the Lord.* Thus do the *Quakers* oppose the Teachings of Christ's Prophetick Office. And further, that the *Quakers* deny the Prophetick Office of Christ is even demonstrable, by their denying his Gospel Ordinances, which leads me to the Examination

mination of the next Head in their Pamphlet, *p.* 6.

Queſt. *Do yo believe or own Baptiſm, as eſſential to Chriſtianity, or neceſſary to Salvation, and for the Ingrafting us into Chriſt and His Church?*

Anſw. We believe, and are fully perſwaded, that Baptiſm, which is eſſential to Chriſtianity, and the ſaving Baptiſm, or the Cauſe without which, none can be true Chriſtians, or ſaved, is the Inward or Spiritual Waſhing of Regeneration by the Word of Life. This is the Saving Baptiſm into Chriſt and His Church, which produceth the Anſwer of a good Conſcience towards God, of which the Outward was a Figure, 1 *Pet.* 3. 21. This is that one Baptiſm of Chriſt, by one Spirit, into that one Body, whereof Chriſt is Head; and for Dipping or Sprinkling Infants, or young Children, we find no Precept or Precedent, in Holy Scripture, for the Practice thereof, and, *Ergo*, we cannot think our not believing it eſſential or neceſſary to Salvation, or making Chriſtians, a ſufficient Argument to prove us no Chriſtians, *&c.* p. 6, 7.

OBSERVATION.

By this their Anſwer, they do not Inſinuate to, but plainly tell the World, what Baptiſm it is that is eſſentially neceſſary to Salvation, or making Chriſtians; that is, the Inward or Spiritual Waſhing of Regeneration by the Word of

of Life; the Washing or Cleansing of the Heart, or an Inward Conversion to God; by this their Confession, it is evident enough, that they make void and abolish the Sacred Ordinance of the Outward Baptism by Water. Whether Infants are to partake of this Outward Ordinance, is not my Business here to prove; but whether Outward Baptism by Water is the Sacred Ordinance of Christ, as necessary to be believ'd, and saving; or Inward Baptism, *i. e.* the Washing or Cleansing of the Heart; or an Inward Conversion to God: Let them first own the Outward Baptism by Water, as our Saviour's Baptism, then they may expect a Proof of our Practice, in admitting Infants to be made Partakers of this Ordinance; but this they utterly reject, and disown; and for the Proof of it, observe, that we have Christ's own Command, his own Example, and the Practice of the Apostles for it; the Words of our Saviour, by way of a Command to His Apostles, are plain, *Matth.* 28. 19. *Go and teach all Nations*; or as the Original has it, *Go and disciple all Nations, Baptizing*, or Washing them (which is the proper English for Baptizing) *in the Name of the Father, and of the Son, and of the Holy Ghost.* The *Quakers* indeed, to enervate and make void this Command, will tell you, that this Place is to be taken Figuratively, and meant of the Inward Baptism; the Washing or Cleansing of the Heart; or that of the Holy Ghost; but that it is to be taken Literally, and meant of the Outward

Outward Baptiſm by Water, you may diſcern from our Saviour's Example, *Mark* 9. 10. and from His Practice, as you may read in the 3d of St. *John*, *v.* 26. *They came unto* John, *and ſaid unto him*, Rabbi; *he that was with thee beyond* Jordan, *to whom thou beareſt witneſs, behold the ſame Baptizeth, and all Men come to him.* That this was Water Baptiſm, cannot be doubted, becauſe the Inward Baptiſm of the Holy Ghoſt was not yet given; no, not till 50 Days after the Reſurrection. See the 2d of the *Acts*, and the 3d of St. *John*, v. 22. *Jeſus came, and his Diſciples, into the Land of* Judea, *and there he tarried with them, and Baptized:* Nay further it appears, that before our Saviour Baptized thoſe in *Judea*, he repreſented the Solemnity of Baptiſm, as a thing neceſſary to enter Men into that Kingdom of God, to which He invited them; our Saviour not only telling *Nicodemus*, *John* 13. 5. *That except a Man be born again, he could not ſee the Kingdom of God*; but yet more plainly, *That except he was born again of Water*, v. 5. *and of the Spirit, he could not enter into it.* Agreeable hereto, ſee the Practice of the Apoſtles, *Acts* 8. 36, 38. And as they, (*Philip* and the *Eunuch*) went on their Way, they came to a certain Water, and the Eunuch ſaid, *See, here is Water, what doth hinder me to be Baptized? And he commanded the Chariot to ſtand ſtill; and they went both down into the Water, both* Philip *and the Eunuch, and he Baptized him*: And as deep a Penitent

Penitent as *Paul* was, (who, no doubt but he was as much, or more, endued with the Holy Spirit, than any *Quaker* in the World) yet *Ananias*, *Acts* 22. 16. bid him *ariſe and be Baptized, and waſh away thy Sins:* I ſay, no one can pretend to a more ſincere and truer Converſion, than this Penitent; yet you ſee that inward Baptiſm, as the Quakers call it, was not ſufficient, but to that muſt be added, the outward Baptiſm, or waſhing by Water, for the Remiſſion of his Sins; *Ariſe and be Baptized, and waſh away thy Sins*; nay further, and which is more expreſs and plain, ſee *Acts* 10. 44. whilſt *Peter* was preaching to *Cornelius* and others, we read, that the Holy Ghoſt fell on all them which heard the Word, whereupon St. *Peter* ſaid, Ver. 47. *Can any Man forbid Water, that theſe ſhould not be Baptized, which have received the Holy Ghoſt as well as we? And he commanded them to be Baptized*, Ver. 48. Note, They had that which the Quakers call the inward Baptiſm, yet that was not ſufficient; no; it was but a neceſſary Qualification for the reception of the outward Baptiſm by Water: For after it appeared that they had received the Holy Ghoſt, nothing then could hinder them from receiving the outward Baptiſm: *Can any Man forbid Water?* &c. For further proof and ſatisfaction, I refer the Reader to that Excellent Piece of *Water Baptiſm*, writ by that Worthy and Ingenious Author of *The Snake in the Graſs*, &c. Printed 1697. And that they do diſown and reject this outward

outward Baptiſm by Water, ſee *Parnel's Shield of Truth*, p. 12. where he ſays, *We* (the Quakers) *are Accuſed to deny the Baptiſm.* He anſwers, *The Baptiſm we own, which is the Baptiſm of Chriſt, with the Holy Ghoſt, and with Fire, but we deny all other*— See *Will. Penn* his *Reaſon againſt Railing*, p. 108, 109. *I affirm*, (ſaith he) *that Circumciſion is as much in force as Water Baptiſm, and the Paſchal Lamb as the Bread and Wine; for the continuing of them would have been a Judaizing of the Evangelical Worſhip; to aſſert their continuance, would be, as much as in ſuch lies, to pluck up the Goſpel or Spiritual Worſhip, by the Roots. Hence that Appellation, Ordinances of Chriſt, I do renounce as unſcriptural and unevangelical, and can teſtifie, from the ſame Spirit by which* Paul *renounced Circumciſion, that they are to be rejected, as not now required.* Note, How this deluded, or rather deſigning Man, Patronize his Notorious Falſhoods to the ſame Spirit that St. *Paul* had, which was the Spirit of Chriſt: Now what is this but Blaſpheming the Holy Spirit? See further *Smith's Primer*, p. 36. it is there affirmed, that our Baptiſm *roſe from the Popes Invention— and that it had its Inſtitution from the Pope, and was never ſo ordained of Chriſt*; and their Famous Teacher, *Ed. Burr.* p. 190, 191. tells you, *To ſay that ſprinkling Infants with Water— is Baptiſm into the Faith of Chriſt, this is the Doctrine of the Devil.* Good God! Tho' theſe poor deluded Wretches

Wretches will not own this Divine and Sacred Institution, that is, Baptism by Water, as the one Baptism, yet it behoveth them not thus to Calumniate, Vilifie and Abuse it: I shall say to these, as well as to some others, that look upon it to be but an Arbitrary Ceremony, (which I hope they will seriously lay to Heart) as *Naaman* the *Syrian* did, *What means this washing seven times in* Jordan? What Vertue can there be in that poor Element to do away Sins, and to work upon our Souls? I say I shall say, as *Naaman*'s Servants said, 2 *Kings* 5. 13. *If Christ had bid thee do some great thing, wouldst thou not have done it? How much rather then when he saith to thee, wash and be clean.* As necessary as the Waters of *Jordan* were to the cleansing of *Naaman*, so necessary are the Waters of Baptism to the cleansing of our Souls. None sure dare say, That God could not have cleansed *Naaman* otherwise; but God having by his Prophet appointed the Means, if *Naaman* had neglected it, he had not otherwise been Cured; how much more then when God has appointed the Means of Baptism by his Son, if we neglect it, shall we be Saved without it? Again, when the Blind Man in the Gospel, *John* 9. 7. was commanded to go and wash in the Pool of *Siloam*, which is by interpretation, sent, and thou shalt be recovered; no Man sure, but an Infidel, will here be inquisitive and curious, First, In searching out the reason of this, why upon so washing, he should be recovered of his Distemper,

ſtemper, but would ſet his Reaſon aſide, and cheerfully ſubmit to the Preſcription; not at all doubting, but the Means ſo uſed, however little ſhew of Reaſon they carry along with them, will fully anſwer the End deſigned: If God gave a Miraculous Vertue to the Waters of *Jordan*, *Siloam* and *Bethesda*, for healing of the Fleſh, we cannot doubt, but that the ſame Spirit can and will ſanctifie the Waters of Baptiſm, to the Myſtical waſhing away of Sin, eſpecially having the poſitive Inſtitution and Promiſe of Chriſt. *Acts* 2. 38. —*Repent and be Baptized, every one of you, in the Name of Jeſus Chriſt, for the Remiſſion of Sins, and ye ſhall receive the Gift of the Holy Ghoſt.* How dare then any People, or Society of Men, ſlight or reject it! *He that deſpiſed* Moſes's *Law died without Mercy, of how much ſorer Puniſhment ſuppoſe ye, ſhall he be thought worthy, who have trodden under foot the Inſtitution of the Son of God, and count it an indifferent, or an Unholy thing*; doing deſpight to it, inventing contemptible Names for it, and even ridiculing the Adminiſtration of it? Whether ſuch ought to be called Chriſtians, I leave the unbyaſs'd Reader to judge, and ſo proceed to the next Queſtion, p. 8.

Queſt. *Do you believe or own the Lord's Supper, either as a Sign of the Love that Chriſtians ought to have among themſelves, or as a Seal of the Saints Communion, and Commemoration of Chriſt's Death for us, or as Figurative*

tive of Chriſt's Body and Blood, Spiritually receiv'd by Faith.

Anſw. The Supper of the Lord we Own, and tenderly Conſider in a Twofold Senſe: 1. In the Figure. 2. In the Subſtance. 1. That our Lord Jeſus Chriſt, at his Supper, with his Diſciples, did eat the Paſſover (which was for the Fulfilling and Conſummation of the Feaſts under the Law) ſee *Luk.* 22. And at this Supper he did Take and Miniſter Bread, and the Cup, to his Diſciples, (for there was no Tranſubſtantiation) ſaying, *This do in Remembrance of me*: And ſaid the Apoſtle, *As oft as ye ſhall eat this Bread, and drink this Cup, ye ſhew the Lord's Death till he come*, 1 Cor. 11. After this they did more clearly know his coming, and Chriſt after the Spirit: Jeſus Chriſt in them, 2 *Cor.* 13. 5. and 5. 16. 2. And Chriſt ſaid to his Diſciples, *I will not drink henceforth of this Fruit of the Vine, until that Day I drink it new with you in my Fathers Kingdom.* Matth. 26. 29. And likewiſe of the Bread, *I will not any more eat thereof, until it be fulfilled in the Kingdom of God*, Luk. 22. 16. And he further ſaid, *I appoint unto you a Kingdom, as my Father hath appointed to me, that ye may eat and drink at my Table in my Kingdom*, &c. *Luk.* 22. 29, 30. In theſe things we believe he ſpoke Myſteriouſly, and that every Member of his Spiritual Church, doth daily Spiritually partake of his Body and Blood by Faith, &c.

OBSERVATION.

The Reader may here discern, how by their deceivable Words, and manifold Corruptions of the Scriptures, these Horrid Impostors set themselves at work, to Evade and make Null the Holy Ordinance of the Lord's Supper, as Instituted and Administred in Bread and Wine, which they deny to be now a standing Ordinance in the Church of Christ, and to be practic'd by Christians. The Supper of the Lord they own, but how? Not as now to be continued and preached; for the breaking of Bread, and drinking of Wine, which we are commanded to do in remembrance of our Saviour's Body broken, and Blood shed for us, was but a Temporary Command, and was to be continued no longer than till he came again, *As oft as ye shall eat this Bread and drink this Cup, ye shew the Lord's Death till he come*, 1 *Cor.* 11. *v.* 26. but, say they, Christ is come already in them; *Ergo*, this Ordinance is not to be continued, *p.* 9. *After this they did more clearly know his coming, and Christ after the Spirit, Jesus Christ in them.* They interpret this passage of Scripture; not of Christ's Outward and Personal coming at the Resurrection, which (as *Hymeneus* and *Philetus* 2 *Tim.* 2. 18.) they say is past already; but of that which is inwardly performed by the Spiritual Resurrection of Christ, or the Light in their Hearts: And they say, that the Institution of the Lord's Supper was only to conti-

nue

nue till that inward Coming or Forming of Chriſt in their Hearts; which they have obtained, (as they blindly preſume) therefore they throw off the outward Supper. But I would ask them, Was not Chriſt formed in the Hearts of the Apoſtles, to whom Chriſt gave his Holy Supper, as much as in the Hearts of any of the beſt Quakers now in the World? Was he not come Spiritually to *Paul*, after his Converſion? And before his Command above Quoted, of continuing the practice of the Lord's Supper till his coming? See *A Diſcourſe of Water-Baptiſm*, by the *Author of the Snake*, &c. *p.* 48. As alſo the Anſwer to *Will. Penn's Key*, p. 93, 94, 95, 96. And did not the Apoſtles, and the Primitive Chriſtians, partake of this Ordinance, even after the Holy Spirit, that Chriſt promiſed to ſend, was come? (which they call the Second coming of Chriſt.) That they did ſo, appears from *Acts* 2. 42, 46. *And they continued ſtedfaſtly in the Apoſtles Doctrine and Fellowſhip, and in breaking of Bread, and in Prayers.—And they continuing daily with one accord in the Temple, and breaking Bread.* Acts 20. 7. *And the Diſciples came together to break Bread.* And that the Second coming of Chriſt (ſo called by them) is not that coming here meant, is further evident, in that St. *Paul* and the Primitive Chriſtians did not believe the giving forth of the Spirit, to be the Second coming of Chriſt; becauſe it is plain they Believed and Expected him to come in a Perſonal, Glorious, and Viſible

ſible manner, *Phil.* 3. 20. *We look for the Saviour, who ſhall change our Vile Bodies, and make them like his own Glorious Body:* That being one thing which will be done at that which we call Chriſt's Second coming: And this his Second Perſonal coming, St. *Paul*, and and the Chriſtians, did look for; becauſe they were told, *Acts* 1. 11. *That the ſame Jeſus ſhould ſo come in like manner* (viſible in his Body of Fleſh and Bones) *as ye have ſeen him go in Heaven*; and as Chriſt himſelf ſhewed his Diſciples, *Matt.* 24. that his coming ſhould be Glorious and Viſible, and St. *John* in *Rev.* 1. 7. ſaith long after, the Spirit and Comforter was come: *Behold he cometh, every Eye ſhall ſee him, and they that Pierced him ſhall Mourn.* 1 Theſſ. 4. 6. *For the Lord himſelf ſhall deſcend from Heaven with a ſhout, with the noiſe of the Arch-Angel, and the Trump of God*, &c. —This may ſuffice, not only to clear theſe Texts of their corrupt Perverſions; but alſo to Confirm and Satisfie the Reader of the Continuance or Perpetuity of this Sacred Ordinance of the Lord's Supper, in his Church, till his coming again in his Perſon to Judge the World. And as to thoſe other Texts, 1 *Cor.* 10. 15, 16, 17. *Rev.* 20. *Prov.* 9. 4, 5. *Jo.* 6. *Pag.* 10. not to mention that of St. *Matth.* 26. v. 29. *Luk.* 22. 16. 23. 30. in their Ninth *Pag.* which they offer to the View of the World, I cannot diſcern or imagine to what end and purpoſe this is done, unleſs it be to amuſe the Reader, abuſe the Scriptures,

or

or Confute themſelves. I make no doubt but all good Chriſtians own Chriſt to be the Bread of Life, and have Spiritual Communion with him in his Holy Ordinances, which Communion I dare affirm, they cannot have, whatever bold pretences they make, who do not obey Chriſt in theſe his Holy Inſtitutions, but ſlight, vilifie and contemn the ſame; and that the Quakers do ſo, ſee *Parnell's Shield of the Truth*, written from the Mouth of the Lord, as the Title Page ſhews, *p.* 13. *We are accuſed*, ſays he, *to deny the Supper of the Lord:* He anſwers, *The Supper of the Lord we own, which is the Body and Blood of Chriſt (that is conſidered Spiritually) —for Saints are Spiritual, and their Communion is Spiritual and Eternal: —And here all Drunkards are ſhut out, and all Liars, Adulterers, Proud, Covetous,* &c. *—And are without, feeding upon the Huſk, and ſhadow, which is Carnal and Natural, and only feed the Outward Carnal Body, and goeth into the Belly, and ſo paſſeth out,* &c. *—And ſo likewiſe the Cup which they drink, and ſo the Communion and Fellowſhip of the World paſſeth away, but this is no nouriſhment to the Soul: —And here is no Communion, but Natural, Outward, and Carnal: —Full of filthineſs and uncleanneſs, which is the Table of Devils, eating and drinking their own Damnation, not diſcerning the Lord's Body, which is Spiritual, which the Natural Man diſcerns not: And here ſtands the World's Communion and Fellowſhip, which is Carnal,* p. 14.

And

And here they are without, feeding upon the Husk and Shadow without. See *Smith's Primer*, p. 36, 37. says the Child, *I would know, Father, how it is concerning those things called Ordinances, as Baptism, and Bread, and Wine, which are much used in their Worship.* The Father answers, *Why, Child, as to those things, they rose from the Pope's Invention, who had Power in the Night of Apostacy, and hath set up his Devices, which are yet continued in* England, *tho' he seemingly is denied, and the whole Practice of those things, as they use them, had their Institution by the Pope, and were never so ordained of Christ: Neither did He Ordain Bread and Wine to be so Used and Received*, &c. *Geo. Fox*, in his *News coming up out out of the North*, &c. p. 4. *Your Baptism and Sacrament, as you call it, and all your Ordinances, and Churches, and Teachings, it is* Cain's *Sacrifice:* And p. 14. *Their Sacrament, as they call it, is Carnal:——Their Communion, Bread and Wine, it is the Table of Devils, and Cup of Devils.* And *W. Penn* in his *Reason against Railing*, &c. p. 108. *I affirm* (says he) *that the Paschal Lamb is as much in force as Bread and Wine.* And p. 109. *And we can testifie from the same Spirit, by which* Paul *Renounced Circumcision, that it is to be Rejected, as not now Required.*

Quest. *Do you believe and own the Holy Scriptures, contained in the Books of the Old and New Testament, to be given by Divine Inspiration,*

ſpiration, and to contain all Matters of Doctrine and Teſtimony, &c. neceſſary to be believed and practiſed, in order to Salvation, and Peace with God?

Anſw. Yes, we do, and by the Aſſiſtance of the Grace of God, which gives the true Underſtanding of the Mind of God, and Meaning of Holy Scripture; we always deſire to live in the Faith, Knowledge and Practice of them, in all things appertaining to Life and Godlineſs. Holy Scripture being given by Divine Inſpiration, is Profitable for Doctrine, Correction and Inſtruction, that the Man of God may be perfect, thoroughly furniſhed unto every good Work, able to make the Man of God wiſe unto Salvation, thro' Faith in Chriſt Jeſus.

OBSERVATION.

Here is, like unto the reſt, a Plauſible Profeſſion; but whether Sincere or not, I leave to the World to judge, when they ſhall have read and conſidered theſe following Quotations. See *John Whitehead* and *Rob. Ruckhill* their *Quakers Refuge*, p. 17. *Whether the firſt Penman of the Scriptures was* Moſes *or* Hermes? *Or whether both theſe are not one? Or whether there are not many Words contained in the Scriptures, which were not ſpoken by the Inſpiration of the Holy Spirit? Whether ſome Words were not ſpoken by the Grand Impoſtor; ſome by wicked Men; ſome by wiſe Men, ill applied; ſome by good Men, ill expreſſed; ſome by falſe Prophets, and yet true; ſome by true Prophets,*

and

and yet false? &c.—*Sam. Fisher* in his Appendix, p. 752. Printed 1679. has these Words, speaking of the Text of Scripture; *Which Transcriptions and Translations, were they never so certain and entirely answering to the first Original Copies, yet are not capable to be* (to all Men) *any other than a* Lesbian *Rule, or Nose of Wax:* (This worthy Author in his Works has the Testimony of *Luke Howard, Hallelujah Fisher,* and *Will. Penn*) and *Lawson's Untaught Teacher*, p. 2. *To say the Word of Truth is called the Scripture, or that the Scripture is the Word of Truth, is a Lie*; and *Sam. Fisher*, p. 460. *The Scriptures not the Saints Rule, but the Spirit*; and *Sword of the Lord drawn*, p. 1, 2. *The Scriptures are not the Saints Rule of knowing God, and living unto him*: And *Edw. Burrough*, p. 47. *No Command in Scripture was any further binding, than as we are convinced of the Lawfulness thereof by the Light within*: For says he, *That is no Command from God to me, what he commands to another*; *neither did any of the Saints, which we read of in Scripture, act by the Command which was to another, not having the Command to themselves.* See *G. Fox's Gr. Myst.* p. 246. *The Scriptures are not the Word of God*; yet he says of his own Writings, p. 225. *To you all this is the Word of the Lord.* Nay, *James Naylor* in his Answer to the *Jews*, p. 22, 25. *It's Blasphemy for any to say the Letter is the Word of God*; *it is the Devil that contends for the Scriptures to be the Word of God.* This

Will.

Will. Penn at a venture vindicates, tho' he confeſſes he never ſaw the Book, out of which it was quoted; ſee his Pamphlet, Entituled, *A Brief Anſwer to a Falſe and Fooliſh Libel, called, The* Quakers *Opinions*, p. 15. Printed 1678. The Queſtion being asked the *Quakers*, ſee *Will. Penn* and *G. Whitehead* their *Serious Apology*, p. 49. *Do you eſteem your Speakings to be of as great Authority as any Chapter in the Bible?* The Anſwer is in theſe Words, *That which is ſpoken by the Spirit of Truth in any, is of as great Authority as the Scriptures and Chapters are, and greater.* See *Lawſon*'s *Threefold Eſtate of Antichriſt*, p. 9. *The Scripture is Duſt and Death — Beaſtly Wares*, &c. And for a Concluſion of this Head, ſee *G. Fox*'s *News out of the North*, p. 14. *Your Original is Carnal, Hebrew, Greek and Latin, and your Word is Carnal, the Letter — Their Original is Duſt, which is the Letter, which is Death, and their Goſpel is but Duſt*, Matthew, Mark, Luke *and* John, *which is the Letter.* Again, ſee *Will. Bayley*'s Works, *p.* 195. *viz. The Scriptures in* NO SENSE *can properly be called the Word of God*, &c. Yet with Reſpect to their own Scriptures, (I mean what is given forth by their Light within) is in ſome Senſe the Word of God, elſe why did *G. Fox* in his *Several Papers, given forth for the ſpreading of Truth*, (and in which Book he alſo calls the Scriptures *Duſt, Death, and Serpents Food*, p. 3, 4, 45, 46.) thus writes? p. 62. *To you all, this is the Word*

of the Lord; *I charge you in the Presence of the Lord God, to send this* (Book) *among Friends and Brethren every where, to be* READ *in* ALL *Meetings to you all*; THIS IS THE WORD OF GOD. Now if *Fox* did not believe this Book of his to be in NO SENSE the Word of God, why did he charge his Disciples to send it up and down as THE WORD OF GOD, to charge and command them to read it as THE WORD OF GOD in SOME SENCE, at least; and that in all their MEETINGS, whilst they say, as above noted, the Scriptures are not the Word of God: No, not in ANY SENCE? And therefore as Mr. *Bugg* has well observed, that in all the time of his being a *Quaker*, which was 25 Years, they never Read one Chapter in the Bible, or one of the Epistles of the Holy Apostles in ANY ONE of their Meetings; nor can they disprove what he says, in THAT, as well as in OTHER things.

Now, whether they have such a great Esteem and Veneration for the Holy Scriptures, valuing and preferring them before all other Books extant in the World, as in their new Creeds they tell us, and as they made frequent Outcries at *West-Dereham* Conference before Thousands, let the *Reader* judge.

Quest. *Do you believe the Doctrine of the Resurrection from the Dead, and of Eternal Judgment, and the Immortality of the Soul?*

Answ.

Anſw. We ſincerely believe and confeſs the Doctrine of the Reſurrection from the Dead, and of Eternal Judgment, according to Holy Scripture, *Heb.* 6. 2.

That God will raiſe the Dead, and judge the World in Righteouſneſs by His Son Jeſus Chriſt, in the Day appointed, even in the great Day of Judgment, and that Harveſt, which is the end of the World.

Tho' the Soul of Man, tho' Created, is Immortal, and never dies, even as theſe Doctrines are more fully teſtified in Holy Scripture by Jeſus Chriſt and His Apoſtles: *1ſt*, For the Doctrine of the Reſurrection, ſee *Mat.* 13. 43. *&c.* p. 15.

OBSERVATION.

The Anſwer is, We ſincerely believe and confeſs the Doctrine of the Reſurrection from the Dead — according to Holy Scripture, that is according to their Senſe and Interpretation of Holy Scripture, which is no ways agreeable to the Senſe and Interpretation of any Orthodox Chriſtians. To that end, ſee *Will. Penn's Reaſon againſt Railing*, p. 134. it is objected, That the IT in the Text, 1 *Cor.* 15. be not the ſame Body; how can that be called a Reſurrection? For that ſuppoſeth the ſame. To which *Penn* anſwers, *If a thing can yet be the ſame, and notwithſtanding changed, for Shame let us never make ſo much ſtir againſt the Doctrine of Tranſubſtantiation; for the Abſurdity of that is rather outdone, than equalled by*

this Carnal Reſurrection. Ibid. *p.* 138. It was objected by his Opponent, *That the Joys of Heaven would be imperfect, if the Bodies did not Riſe.* He Anſwers, *Is the Joy of the Ancients, now in Glory, imperfect? Or are they in Heaven, but by halves, if it be ſo unequitable, that the Body which hath Suffered ſhould not partake of the Joys Celeſtial? Is it not in meaſure unequal, that the Soul ſhould be rewarded ſo long before the Body? —But why muſt the felicity of the Soul depend upon that of the Body? Is it not to make the Soul a kind of Widow, and ſo in a ſtate of Mourning and Diſconſolateneſs, to be without its beloved Body? Which State is but a better ſort of Purgatory. —In ſhort, if the compleat Happineſs of the Soul reſts in a Re-union to a Carnal Body, for ſuch it is Sown, then never cry out upon the* Turks Alcoran; *for ſuch a Heaven, and the Joys of it, ſuit admirably well with ſuch a Reſurrection.* See his *Invalidity of* John Faldo's *Vindication*, p. 369, 370. *I do utterly deny, that this Text* (1 Cor. 15. 44.) *is concern'd in the Reſurrection of Man's Carnal Body at all, —but the two States of Men under the Firſt and Second* Adam: *Men are Sown into the World Natural, ſo are they the Sons of the Firſt* Adam; *but they are Raiſed Spiritually, thro' him who is the Reſurrection and the Life, and ſo are they the Sons of the Second* Adam, *—who came to Raiſe up the Sons of the Firſt* Adam *from their Dead, to his Living, their Natural to his Spiritual Eſtate.*

But

But perhaps it will be objected, that the 47 verſ. *The Firſt Man is of the Earth, Earthly; and part of the* 49 verſ. *We that alſo bear the Image of the Heavenly, ſeem to imply a Bodily Reſurrection; but let the whole Verſe be conſidered, and we ſhall find no ſuch thing,* &c. —See *Tho Ellwood* in his Anſwer to *G. Keith*'s firſt *Narrative* p. 149. Printed 1696. 'In 1 *Cor.* 15. 37. he makes the Apoſtle thus ſpeak, The 'Body that ſhall ariſe, is not the ſame Carnal Body that 'Dies, and is put into the Grave: No; the Body that is put 'into the Grave (or is Sown) is a Natural Body; but the 'Body that is Raiſed is a Spiritual Body: It is Sown a Na-'tural Body, it is Raiſed a Spiritual Body. *Ver.* 44. And 'that none might think this Spiritual Body was the ſame 'with the Natural Body, he adds, There is a Natural Body, 'and there is a Spiritual Body. He does not ſay, the Na-'tural is made a Spiritual Body, or the Natural Body and 'the Spiritual Body is but one and the ſame Body: But he 'ſets them in Oppoſition, as two diſtinct Bodies, and that 'none might think this Spiritual Bodies was the ſame, he 'adds, there is a Natural Body, and there is a Spiritual 'Body. Further, ſee *Rich. Hubberthorn*'s Collections, *p.* 119. he there tells his Opponent, 'That he Lies concerning the 'Saints on Earth, ſaying, 'The Saints in Heaven hoped for 'the perfection of their Bodies at the Reſurrection, *&c.* '——And his Envy hath reached to Heaven, to prove 'that the Saints in Heaven are not perfect, but wait for the 'Redemption of their Bodies; which now if People mind 'the Scriptures, there is no ſuch Doctrine in it, as the 'Saints in Heaven have not receiv'd the Redemption of 'their Bodies. And again, *Ibid. p.* 121. 'Theſe are they '(*viz.* the World's People, or Truth's Enemies) that ſay, 'that the Saints Glorified in Heaven, do yet hope for the 'Reſurrection of their Bodies, and ſo not come to the end 'of their hope, tho' in Heaven. But whatever whimſical Notions they are poſſeſſed with, and whatever falſe Gloſſes they put upon Scripture, yet I hope all Good and Orthodox Chriſtians will readily believe and ſay with *Job* c. 19. v. 25, 26, 27. *I know that my Redeemer liveth, and that he ſhall ſtand at the latter Day upon the Earth, and altho' after my Skin, Worms deſtroy my Body, yet in my Fleſh ſhall I ſee God: Whom I ſhall ſee for my ſelf, and not another: Mine Eyes ſhall behold him, tho' my Reins be conſumed within me.*

We

We (say the *Quakers*) sincerely Believe, That God will Judge the World in Righteousness by his Son Jesus Christ, in the Day appointed, even in the Great Day of Judgment, and that Harvest, which is the End of the World.

Observe their sincerity; to that end, see *G. Whitehead's Light and Life*, p. 41. *What is that Glory of the Father, in which his Coming is? Is it visible to the Carnal Eye? And when was that Coming to be? Is it now to be looked for outwardly? —We do acknowledge the several Comings of Christ according to the Scriptures, both that in the Flesh, and that in the Spirit; —but Three Comings of Christ,* [not only that in the Flesh at *Jerusalem*, and that in the Spirit, but also another Coming in the Flesh, yet to be expected] *we do not read of. Vid.* his *Nature of Christianity*, p. 29. *Dost thou look for Christ, as the Son of* Mary, *to appear outwardly, in a bodily Existence, to save thee— if thou dost, thou must look until thy Eyes drop out, before thou wilt see such an Appearance of him*, &c. To this purpose, see *Dewsbury's Discovery of Man's Return*, written from the Spirit of the Lord, p. 7. Printed 1654. where he quotes *Rev.* 20. 12, 13. *I saw the Dead, small and great, stand before God; and the Books were opened, and another Book was opened, which is the Book of Life; and the Dead were judged out of those things, which were written in the Books, according to their Works, and the Sea gave up the Dead which were in it; and Death and Hell delivered up the Dead which were in them; and they were judged every Man according to their Works.* And, 2 *Cor.* 5. 10. *We must all appear before the Judgment-seat of Christ, that every one may receive the things done in the Body.* Observe here his gross Perversion, he applying all this to the Light within, and the Judgment within; so that the outward Judgment at the Last Day, which is here so plainly described, is not by him professed as a thing to be expected: His words are these, 'Every one arise out of your 'Earthly Wisdom, and mind the Light in thy Conscience, 'and wait on the Power of the Lord in it, and it will bring 'thee to Judgment before the Throne of the Lamb, (*viz.* '*within thee*) where the Righteous Law will be opened in 'thy Heart, that will cry through thy Earthly Heart for 'Righteousness and Judgment, and the Book will be open-'ed IN THEE, where thou shalt see all written that thou 'hast done in the Body, and shalt give an account for eve-'ry idle word, (i. e. *to the Light within*) and receive thy

'Reward

'Reward for what thou haſt done, and thy Reward is Wrath 'and Condemnation, which will paſs upon thee from the 'preſence of the Lamb, (*within thee*) for thy Diſobedience, 'and breaking of the Righteous Law. And thus according to Scripture, (*i.e.* according to their Interpretation of Scripture) do they believe the Doctrine of Eternal Judgment, *viz.* the Judgment of the Heart or Conſcience, accuſing or excuſing them.

We Believe, (ſay the *Quakers*) That the Soul of Man, tho' Created, is Immortal, and never dies, *&c.*

OBSERVATION.

They ſeem here to Confeſs and Believe, That the Soul is a Created Being, and indeed ſo it is, as alſo Immortal. But hear what *G. Fox* ſays in his *Gr. Myſt.* p. 100. where he makes the Soul to be part of God: *Is not this that cometh out from God, which is in God's Hand, part of God? —And is not that which came out from God, which God hath in his Hand, taken up into God again, which Chriſt the* Power *of God is the Biſhop of, is not this of God's Being?* Ib. p. 91. *Chriſt the Biſhop of their Souls— brings the Soul up into God, from whence it came, whereby they come to be one Soul: If it be of God's Being, it cannot be a Creature.* And that it is not a Creature, ſee further *G. Fox's Myſt.* p. 29. One *Magnus Byne* had ſaid, The Soul is not Infinite in it ſelf, but it is a Creature; and ſaith *R. Baxter*, It is a Spiritual Subſtance, *&c.* To which he anſwers, *Now conſider what a Condition theſe called Miniſters are in: They ſay, That which is a Spiritual Subſtance, is not Infinite in it ſelf, but a Creature: That which came out from the Creator, and is in the Hand of the Creator, which brings it up and to the Creator again, that is Infinite in it ſelf.* And, p. 90. *Is not the Soul without beginning, coming from God, returning into God again, who hath it in his Hand.—And Chriſt the Power of God, the Biſhop of the Soul, which brings it up into God, which came out from him; hath this a beginning or ending? And is not this Infinite in it ſelf?* A Infinite in it ſelf, it muſt be God, nothing being Infinite in it ſelf but God; conſequently the Soul is then no Creature, or Created Being. Theſe Paſſages are vindicated by *W. Penn*, in his Tract, Entituled, *A Brief Anſwer to a Falſe and Fooliſh Libel, &c.* p. 16. after a very Brief Vindication, he thus concludes, *Where is the Hereſie of this?*

For

For a Concluſion; if the *Quakers* be Sincere in this their Profeſſion, if this little Pamphlet under Conſideration, as well as many others of the like nature of late diſperſed about the World, do really, truly and unfeignedly contain their Faith; it is but then reaſonable to expect that they ſhould, by ſome Publick Act of theirs, Retract, Cenſure and Condemn, all thoſe Tenets or Doctrines which (as I have ſhown) are directly oppoſite and contradictory to theſe New Creeds; THIS INDEED, and NOTHING but THIS, can ſatisfie or convince the World of their Honeſty and Sincerity: But how little of Sincerity there is in theſe Confeſſions, I leave it to the Reader and the World to judge; for they are ſo far from Cenſuring, Condemning, or Diſowning thoſe Books, which contain in them theſe Horrid Blaſphemies, that they tell you, *They have not deviated in any one Point of Doctrine which they firſt held:* For *Joſeph Wyeth* in his *Primitive Chriſtianity Continued*, p. 6. Printed 1698. thus affirms, *That our Principles are now no other than what they were when firſt a People:* And in their *Yearly Epiſtle*, Printed 1696. they ſay, *We cannot but recommend unto you the holding up the Holy Teſtimony of Truth, which had made us to be a People, and that in all the Parts of it; for Truth is one, and CHANGES not:* And in a Piece called the *Quakers Cleared*, p. 7. thus they declare, *God is the ſame, his People the ſame, and their Principles the ſame:* And ſays *G. Whitehead* in his *Counterfeit Convert*, Printed 1694. p. 72. *I may ſee cauſe otherwiſe to word the Matter, and yet our Intentions be the ſame.* Thus do they ſtiffly maintain, That they are not changed in any Point of Doctrine; they do but word the Matter otherwiſe, they mean the ſame with them; only it is convenient now to diſguiſe our Meanings; for at the ſame time, we will ſtand by the Teſtimonies of our Ancient Friends, as being all given forth by the immediate Dictates of the Holy Ghoſt; to this end they inſerted a Paragraph in the *Poſtman*, Numb. 568. upon occaſion of the late Conference at *Weſt-Dereham* in *Norfolk*, wherein are theſe words, *The* Quakers *not queſtioning but to acquit their Ancient Friends, and their Writings, from thoſe black Charges, not being Conſcious of deviating in any ONE POINT of Doctrine, from what they firſt held.* So that as I ſaid at firſt, there is juſt Cauſe to ſuſpect them in all they ſay.

FINIS.